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of the rightness or unrightness of particular acts of the State. The book is a summary of lectures which he gave in 1894 at the School of Applied Ethics in Plymouth and afterwards in Philadelphia. His central conviction is, "that political advances "are frequently opposed on grounds which, if acted on and carried to their appropriate conclusion, would result in undoing government altogether—save for purposes of defence in time of war." He says further :

"The justification of government is always not its abstract desirability, but its "practical necessity. I think that the events in Pullman and in Chicago, indeed the "trend of affairs in the modern industrial world generally, go to show that our old "system of liberty or anarchy [by anarchy Mr. Salter understands a state of things "without government] is breaking down, just as feudal anarchy broke down at the "beginning of the modern epoch in Europe in the fifteenth and sixteenth centuries." We see the author is in favor of a species of qualified nationalism.

Mr. Salter writes a pleasant, earnest, and simple style, and has the merit, now-a-days rare among authors, of never inflicting large books upon the public. He develops his conclusions in connexion with practical examples, and we may recommend his book to the general reader as helpful and stimulating. *μκρκ.*

THE RELIGIONS OF INDIA. By *Edward Washburn Hopkins, Ph. D.* (Leipsic), Professor of Sanskrit and Comparative Philology in Bryn Mawr College. Boston, U. S. A., and London : Ginn & Company. 1895. Pages, 612. Price, \$1.85.

Dr. Morris Jastrow, Professor of Semitic Languages in the University of Pennsylvania, has projected the publication of a series of handbooks on the history of religions, of which he is to be the editor. It is his object to produce a series of manuals for the historical study of religions in our universities and seminaries, while at the same time to meet the requirements of reliable reference books, summing up the present status of our knowledge of the religions of antiquity, and giving all in the popular manner of presentation which is demanded by the growing interest taken by people of all classes in the historical and practical study of this subject, which was notably promoted by the recent World's Parliament at Chicago. The series will contain a treatise on "The Religion of Babylonia and Assyria" by the editor himself, and this will be followed by other manuals by equally eminent authorities on "The Religion of the Ancient Teutons," "The Religion of Persia," "The Religion of Israel," and by a general "Introduction to the History of Religions" by Prof. C. H. Toy of Harvard.

The present volume is the first number of the series. Its selection as a leading volume, the position of the author, and his evident full acquaintance with the best literature on the subject and with the original sources, are a sufficient guarantee of the trustworthiness and merits of the book. The author's idea has been to conduct the reader to a knowledge of the religions of India by actual illustrations and facts as distinguished from abstract comment upon, and exegesis of, the subject-matter

of those religions. His method is thus the opposite of that of Barth in his admirable and unapproached handbook on this subject. He says: "Whereas Barth . . . aimed at making his reader know all about the religions of India, we have sought to make our reader know those religions. We have tried to show the lines on which developed the various theological and moral conceptions of the Hindus, not only by furnishing, from the point of view of a foreign critic, an annotated narrative of the growth of these conceptions, but also and chiefly by taking the reader step by step through the literature that contains the records of India's dogmas." He has sought to cause the religions of India "to reveal themselves." He has not, he says, much to offer to the professional Indologist, as his work is intended only for students, but he thinks that his review of the relation of Vedic belief to that of the primitive Aryans is one that might be substituted with advantage for many current theories. This view would seem to be that *deva* worship is the immediate predecessor of the Hindu religion—a belief which is substantiated by Zarathustra's rejection of the *daevas*, which must be the same as devas.

But the author's special field of investigation has lain along the lines of Hinduism, and in his chapters on this subject he expects that Sanskrit scholars of the Hindu epoch will find something worthy of their attention. The subjects treated are, the character of the people and country, the Rig Veda in all its aspects, the early Hindu divinities and those of other Aryans, Brahmanism, Jainism, Buddhism, Hinduism, the Purāṇas, modern Hindu sects, religious traits of the wild tribes, and the relations of India and the West. The book contains a passable map of India, which is probably sufficient for its purposes, a tolerable index, but by no means exhaustive for a text-book or reference-book, and lastly, the matter is very well suited as regards sub-titles and general typography for the ends of instruction. The author has wisely rejected the cumbrous mode of transcription of the *Sacred Books of the East*, and employed a simpler yet certainly sufficient method.

μκρκ.

THE SAMKHYA-PRAVACANA-BHASYA, OR COMMENTARY ON THE EXPOSITION OF THE SAMKHYA PHILOSOPHY. By *Vijñanabhiksu*. Edited by *Richard Garbe*. Boston: *Ginn & Co.* 1895. Pages, 195.

Prof. Richard Garbe, who is well known to the readers of *The Monist* by his contributions on Indian and Greek philosophy, has recently been the recipient of a high honor, being made the successor of Roth, the famous Professor of Sanskrit in Tübingen. His co-operation in the Harvard Oriental Series, of which Prof. C. R. Lanman is editor, is one of the gratifying and unmistakable evidences of the international character which research is now assuming and especially of the high and important place which American scholarship and enterprise is taking in the world of inquiry. Professor Garbe says: "I hope and trust that the present edition will "prove to be one of the nearest approaches to absolute correctness to be found "among Sanskrit texts. If this turns out to be the case, the result is to be ascribed "chiefly to the unselfish assistance which Professor Lanman has rendered me in

"the proof-reading, and for which my most hearty thanks are due to him." The present book is the text of a commentary on the sūtras or aphorisms of the Sāṅkhya philosophy, for a knowledge of which we may refer non-Sanskrit students to Professor Garbe's article in *The Monist* for January, 1894, to his article "Sāṅkhya" in *Johnson's Universal Cyclopædia*, or to his exhaustive exposition of the subject in his recent work, *Die Samkhyā-Philosophie*, Leipsic, 1894.  $\mu.$

DIE WEISSAGUNGEN JESU CHRISTI VON SEINEM TODE, SEINER AUFERSTEHUNG UND WIEDERKUNFT UND IHRE ERFÜLLUNG. By Prof. Paul Schwartzkopff, Ph.D. Göttingen : Vandenhoeck und Ruprecht. 1895. Pages, 205.

The present booklet is about one-fourth of a larger work, the subject of which is "God's revelation in Jesus Christ according to its content, extent, and limits." The author has published this, his inquiry into "the prophecies of Jesus Christ, concerning his death, resurrection, and his second coming, and their fulfilment," in advance of his larger book, on account of their paramount importance. His endeavor has been critically to discern, and psychologically to understand, the full moral and religious import of the highest revelation, by discriminating between the divine substance and the human form, which latter is historically conditioned. His aim is to prove the centrality of Jesus in the Christian revelation, which he does by showing that whatever can be found to be incidental or transient belongs to that which is historically conditioned, must be referred to the form, not the substance, of the mission of Jesus.

The main crux of our New Testament exegesis is the problem of the bodily resurrection of Christ, and we possess in this book a review of its main difficulties. Professor Schwartzkopff has, after long hesitation, come to the conclusion that the bodily resurrection of Jesus has to be discarded in order to be replaced by the belief in a spiritual personality of Jesus. He says (page 78): "Undoubtedly the belief of the first Christians in the resurrection of Jesus from the grave is the foundation of the Church. But it is true, too, that the victorious power of their belief did not consist in the form of their revelation, but in its substance. The appearances of Christ were evidences of the external form of the certainty of their belief in the Messianity of the victorious Jesus. From these appearances, which were conceived to be bodily, the early Christians drew the conclusion of a resurrection from the grave. The empty grave was a corroboration. This conception had no value in itself as regards the essence of their faith, but is merely of historical interest. It was of importance only that the early Christians should gain faith in the eternal mediatorship of the Son of God. This was the import of the Messianity of Jesus, and this was regarded by Paul also as the kernel of Christianity."

Professor Schwartzkopff passes in review the various interpretations given by the various theological schools of the resurrection. He states the fact of the prophecy of Jesus, and explains the origin of the belief of his resurrection on the